cc 15. That which is without speech, without touch,
without form, without decay, without taste, without smell,
eternal, without beginning and end, greater than the great,
and unchangeable—knowing that, the worshipper is delivered
from the mouth of Death."

Chapter IV.

This treats mainly of the unity of the Self.

" 1. The Self-existent has made the senses face out-
wards and so man looks outwards and does not see the inner
Self. Some wise men, with eyes, averted from objects,
and wishing immortality, see the Self that is directly seen.

{t *2.* Men of little sense pursue outward objects of
desire and so they are caught in the snare of death spread
out on all sides. On the other hand, wise men, knowing
immortality to be permanent, do not desire anything out of
fleeting objects.

" 3. Of this Self, by which man knows form, taste, smell,
sounds and sensual touches, what remains to be known
in this world ? This is that.

11 *4.* A wise man ceases to grieve when he knows the
great, the all-pervading Self by which man knows objects
•both in the waking and dreaming condition."

(< 9. In him, from whom the sun rises, and in whom
he sets, do the gods rest, no one goes beyond him. This is
that.

" 10. That which is here, is also there. That which is
there is also here. He who thinks it to be many, goes from

death to death.

"11. It is to be attained by the mind alone, there is no plurality in it. He who thinks it to be many, goes from death to death."

Chapter V.

This speaks of the omnipresence of Brahman and His immanence in Nature and in Man.

t(1. The Self, unborn and of unbending intellect, has